

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 245.

## QUESTIONS FOR ELUCIDATION BY SPIRITS AND MORTALS.

IGNORANCE and wide diversities of opinion respecting fundamental facts and principles, are believed to be the chief sources of social, political and religious inharmonies. This seems manifest from the fact that man's speech and conduct are necessarily the exponents of his faith and knowledge. Hence the true friends of peace and progress are ever striving to solve the deep problems of the universe, and to so instruct mankind as to unite thought and endeavor on the subjects which seem most essential to human interests. The intricacy and magnitude of many of the manifestations of nature have hitherto seemed to transcend human comprehension. It is believed, however, that the vast accumulation of facts, and especially the more recent developments, with the corresponding enlargement of the scope of human perception and comprehension, converge toward a solution of many great problems, and promise to usher in the millennium with its inspirations of universal progress, peace, and love. To make these developments, and the deep thoughts which are welling up in human intellects, available to the common humanity, the undersigned, with the aid of several earnest and scientific investigators, has digested and arranged the following series of questions for the consideration of Spirits and mortals, and now most respectfully and cordially invites people all over the world to join in the endeavor to fathom the problems involving human interests. To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

*First.* Each contributor is requested to present in writing the facts on which his or her conclusions are based.

*Second.* The mode of applying facts to the question.

*Third.* Conclusions.

*Fourth.* Remarks.

The investigating class in the city of New York will be composed, so far as it is possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at my house, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

A digest of each contributor's facts, conclusions and arguments, will be prepared and published weekly in the SPIRITUAL TELE-

GRAPH; for the benefit of all who feel an interest in the subjects, and especially for those friends abroad who oblige us by participating in the debate, that they may be weekly informed of the manner in which the questions are treated. In this way we hope to establish a nucleus for a universal debating society, for the friendly and mutual interchange of facts and views on all the great questions which involve the social, political and religious interests of mankind. If this call is earnestly responded to with a promise of good results to mankind, other questions will hereafter be proposed and considered, having relation to the practical, social and spiritual needs of humanity.

### QUESTIONS.

1. Is there an objective natural world; and if so, what was its origin, what its use and destiny?
2. What is Man?
3. Is there a God; and if so, what are the attributes of the divine nature, and what the mode of the divine existence?
4. Is there a soul or Spirit-world; and if so, what was its origin, its use and destiny? Where is it, and what connection and relation does it hold to the physical or natural world?
5. What is Life, and what was its origin?
6. What is Death, and what was its origin?
7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?
8. What was the origin of the first man?
9. What are man's connections with, and relations to, material nature, spiritual nature and God?
10. What are the uses and purposes of man's creation?
11. What are the essential attributes and properties of an immortal being or thing?
12. Is man mortal or immortal in whole or in part, and what part?
13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?
14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?
15. Wherein consists the essential difference between material substances and things and spiritual substances and things?
16. Is man physically, mentally or morally free?
17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?
22. Has God provided any special means of man's development, regeneration or salvation?
23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?
24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?
25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?
26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?
27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious in telligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

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# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 245.

## The Principles of Nature.

### NATURE'S DEFINITION OF HER LAWS. NUMBER THREE.

I REALIZE that the great point to be considered is, whether Life once individualized in a material form, and dwelling therein its allotted time, does, on leaving that form, do so as an organized entity.

To say that the universe consists of a series of successive unfoldings in Nature, and that the mineral, vegetable, animal and human kingdoms of earth were in this order born into being, involving ages in the consummation thereof, is substantially teaching that the Creator has either evolved these different forms of organized life from an embryonic condition of earth through the action of fixed, perfect, immutable laws, or that he has, at different periods of the past, produced these forms through a special exercise of his will and power. I understand all the discoveries and observations of science as tending to prove the former, or "development" theory, as alone entitled to credence, and my object will be to try and harmonize its doctrine with the phenomena surrounding us.

The theory recognizes a cause, a means, and an end. As everything in nature evidences, and is characterized by, design, we are led to ascribe to the cause the attribute of intelligence or mind as originating that design, as well as a purpose sought for in the consummation of the end produced; while in the harmony which prevails in Nature's operations, we see the manifestation of both infinite wisdom and power as attributes also of the cause.

We say man is the ultimate development of nature, and therefore the end sought for; but this does not itself explain the purpose for which this end was accomplished. Therefore, while we regard the Divine Mind, or God, as the author of all created being, and Nature as a revelation of his will and power, we feel that in order to intelligently comprehend his purpose in his creation, we may lawfully seek to apprehend the nature of his laws, and the process through which creation has been successively unfolded. The development theory recognizes a means used, as well as a mode of using the same; and, as I have before said, when you seek to analyze the successive unfoldings embraced in this theory, you find only life and form to explain the means and mode. I have endeavored to show that life is the acting means used, and form the mode of using the same; hence, that on the hypothesis of man and the varied lower orders of organized existence being thus evolved from a germinal chaotic condition of earth, it is plausible and rational to assume that life, existing unindividualized in the mineral kingdom, sent forth its emanations or currents for union with form-principle, wherein and whereby these emanations progressed unto individualized entities in vegetable forms; and through these rudimental forms was born a vegetable kingdom on earth, from which life entities did in due time progress unto and through animal forms, ultimately only in the human spiritual form. For life, as the means used to have thus progressed its individuality, must have been preserved, and

the ascending forms through which it so progressed must have been embraced within the design governing the mode of its onward march to the sought-for end. Therefore, if it is for the present conceded that life is the means and form the mode used in giving birth to nature's successive unfoldings, then it would seem to follow that the peculiar characteristics which specially mark life's manifestations in different forms, are to be regarded as the disclosure therein of its innate nature, limited and qualified by the forms so pervaded. It will be conceded that the properties and qualities displayed by the means used in its progress through Nature, are inherent therein; and as life in the human form is characterized by the power of locomotion, sensation, consciousness, intelligence and organized mind, therefore there are its inherent attributes, which in the lower forms of nature it could not correspondingly develop. Hence we find motion in the mineral kingdom, individuality in the vegetable, sensation and consciousness in the animal forms, and organized mind only in the human form.

Let me then apply the theory of life, endowed by those attributes undeveloped, and impelled by innate aspiration to seek individuality in a perfected form for unfolding the same, and see if it will explain the phenomena taught by scientific observation. Science teaches that the higher vegetable forms are complicated combinations of lower and rudimental forms, and that this is also characteristic of the animal kingdom. The form of the human mouth, and also of different animals, is unfolded by plants, and constitutes their special characteristic. So also of the ear and other organs. The rudiments of the nervous system seen in the animal form, are traced to the vegetable kingdom; and in the animal kingdom are found all the gradations of developed nervo-muscular organizations, forming the series of links leading up from the vegetable kingdom unto man. These teachings must be harmonized with the doctrine taught, that each kingdom was born in an infantile condition, and from simple rudimental forms has progressively grown to their present expanded state. I hope to harmonize them with the theory that life once individualized is so forever, and has entered on its mission for individualization and development in the human form. But before specifically applying the hypothesis to explain the fact of the successive unfoldings of Nature consisting in higher or combined forms, I wish to state some other teachings of science, viz., that the matured vegetable form is found to consist of innumerable individualized cells, and that in some plants it seems very evident that these cells are animated by individualized life special thereto, and also, that when the pollen from the male organs of the plant falls on the female organs, the granula proceed to penetrate the tissues, marching directly to and entering the ovules, and become inclosed therein, while the fecundating corpuscles in the sperm clearly manifest themselves as animated entities, and also become inclosed in the egg as essential to germination. Let it be here remembered that the plant whence the pollen is furnished, is destitute itself of the power of locomotion—hence

can not transmit this property thereto, while the animal has this power, and seems to impart the same to the corpuscles constituting the sperm—each seeming to be governed by an intelligence in seeking union with an ovum, and clothed with a power to consummate it. I ask attention to this, because I shall try to show that life-entities representing the different parts of a future form, do associate and are, through the male medium, transmitted to the female organs, and that this association constitutes a part of the process in which individualized life progresses from the lower to the higher kingdoms. Or, to more definitely state the proposition: Life entities from different vegetable forms, having the special development kindred thereto, constitute or pervade the granula of the pollen and the corpuscles of the sperm, and in their association represent the various parts which when combined as an organization, present the form to be unfolded in reproduction. And this proposition if true, leads to this question, viz., Whether the several life-entities so associating and in their union forming an organized unit, do thereby lose their own individuality? There is also another question thus presented, viz., Is germination and reproduction the manifestation of these associated life-entities reappearing in nature as an unit? or do these several life-entities leave the seed or egg ere germination can occur? With your permission I shall try to meet these questions, and harmonize them and the definition already given of the laws of generation, etc., with the doctrine of individuality being preserved, and the teaching that man is the ultimate of Nature's unfolding—a miniature universe, representing in himself the forms and forces characterizing the lower kingdoms of earth. My efforts thus to harmonize them will best explain what is meant by the term "undeveloped form-principle."

### FIRST LOVE.

—'Tis sweet to hear  
At midnight, o'er the blue and moonlit deep  
The song and oar of Adria's gondolier,  
By distance mellowed, o'er the water's sweep;  
'Tis sweet to see the evening star appear;  
'Tis sweet to listen, as the night winds creep  
From leaf to leaf: 'tis sweet to view on high  
The rainbow, based on ocean, span the sky.  
'Tis sweet to hear the watch-dog's honest bark  
Bay deep-mouthed welcome as we draw near home;  
'Tis sweet to know there is an eye will mark  
Our coming, and look brighter when we come.  
'Tis sweet to be awakened by the lark,  
Or lulled with falling waters: sweet the hum  
Of bees, the voice of girls, the song of birds,  
The lisp of children and their earliest words.  
But sweeter far than this, than these, than all,  
Is first and passionate love; it stands alone,  
Like Adam's recollection of his fall!

KEEP him at least three paces distant who hates bread, music, and the laugh of a child.



## F. J. B. ON DR. HARE'S

"ARGUMENTS AND QUOTATIONS IN REFUTATION OF" HIS "ERRORS."

The reader need not begin to feel impatient; for, though these articles are controversial, I will take care that on my part they shall contain facts enough, and information, and conclusions from patient investigation, to make them worthy of the attentive perusal of the searching and investigating readers of the TELEGRAPH, without anything but good humor, in a straight-forward defense of what I deem truth and right. By pursuing this course the articles can not be as pointed in reply, but they will abound more in useful matter. Articles somewhat polemical awaken more interest in many minds, not, however, without being liable to the drawback of arousing prejudice in some few others.

## PARABLES.

"Speaking of the absurdities of the Bible, the ancient skeptic, Celsus, urges, 'That the more rational of the Jews and Christians turn them into allegories, because they are ashamed of them.' Thus F. J. B. and other devout believers in Scripture, after holding it up as the result of divine inspiration, strive to escape from the defense of its objectionable features by treating them as parables."

This does not present the point of Celsus' objection fairly, nor show the errors he was attacking. Those Celsus mentioned, allegorized *all* the Scriptures. They taught that every text had a spiritual meaning hidden under the letter; and that the literal sense was never of much importance, and was sometimes even entirely useless. But the *spiritual* or *mystical* sense was all important, by which they could trace in all the Scripture narratives, in every account of earthly things, the history of the Church of God and things divine—representations of the celestial and invisible world, of which the present is but a faint and imperfect image. As fanciful as this rule of interpretation was, it was quite general in the time of Celsus. That virulent enemy of Christianity called those who did this, "the more rational," because it suited his argument, and in his bitter and lying recklessness, said they did it "because they were ashamed of the Scriptures." F. J. B. as Dr. H. well knows, has done nothing like this. What is the head and front of his offending? This it is; listen. In one continuous discourse of Jesus extending through the fifteenth and sixteenth chapters of Luke, *five-sixths* of which discourse is made up of *parables* (including that of the rich man and Lazarus), and which contains *five* parables, F. J. B. says this story of the rich man and Lazarus is also a parable, like those in company with which it is found, and will not consent to its being distorted and abused to "a plain matter-of-fact statement," in defiance of the context and Christ's method of instruction, in order that a rejector of Revelation may assail, by perverting, the instructions ascribed to him who came with the truthful message that "God is love," and "illustrated life and immortality by the Gospel."

Dr. H.'s next paragraph is wholly composed of questions with regard to parables, to which the following will be a sufficient answer. A parable is an *invented story*, a *fiction*, designed to teach and enforce some truth; and that truth is never to be found in the narrative as in history, but at the bottom of the narrative, as in a fable; and we should no more make it literal nor take it literally, than we should a fable, nor calculate that "the illustration" has necessarily "a basis in reality." And the narration is made to fit to, and leads to, the truth intended to be conveyed, without considering whether it is founded in reality, or the parts of it, or any part of it, as it proceeds, corresponds to reality. And, because the scene of the parable is laid in any particular place, that is no sign that the truth of the parable is to be realized in that place.

Richard Chenevix French, "Professor of Divinity, King's College, London," has made some excellent observations on the nature and design of our Lord's parables generally, recorded by Matthew and Luke, and the reasons of each recording the class of parables he has recorded:

"With regard to the records which we have of the Lord's parables, they are found, as is well known, only in the first three Gospels: that by St. John containing allegories, as of the Good Shepherd (10:1), the True Vine (15:1), but no parables strictly so called. Of the other three, that of St. Matthew was originally written for Jewish readers, and mainly for the Jews of Palestine—its leading purpose being to show that Jesus was the Christ, the promised Messiah, the expected King of the Jews, the Son of David, the Son of Abraham—that in him the prophecies of the Old Testament found their fulfillment. The theocratic spirit of the Gospel does not fail to appear in the parables which he has recorded; they are concerning the kingdom, being commonly the declaration of things whereunto 'the kingdom of heaven is likened'—a form which never finds place in St. Luke. The same theo-

cratic purpose displayed itself in the form in which the Marriage of the King's Son appears in his Gospel, compared with the parallel narration in Luke. In the last it is only a man who makes a great supper, while in Matthew it is a king, and the supper a marriage-supper, and that for his son.

"The main purpose which St. Luke had before him in writing his Gospel, was to show, not that Jesus was the King of the Jews, but the Savior of the world; and therefore he traces our Lord's descent, not merely from David, the great type of the theocratic king, nor from Abraham, the head of the Jewish nation, but from Adam, the father of mankind. He, the chosen companion of the Apostle of the Gentiles, wrote his Gospel originally for Gentile readers; so that while St. Matthew only records the sending out of the twelve Apostles, corresponding to the twelve tribes of Israel, he relates the mission of the seventy, answering to the (supposed) seventy nations into which the world at Babel was divided. He, as writing for heathen who had so widely departed from God, has been most careful to record the Lord's declaration concerning the free mercy of God—his declarations that there is no departure from God so wide as to preclude return. The leading ideas of St. Luke's Gospel seems to have guided him in the parables which he records. In this view the three, at chapter fifteen, are especially characteristic of his aim, and more particularly the last—that of the Prodigal Son—and not less so that of Dives and Lazarus, if, as Augustine, Theophylact, and some later commentators have suggested, we may take Dives to signify the Jews, richly abounding with all blessings of the knowledge of God, and glorifying themselves in those blessings, while Lazarus or the Gentile lay despised at their door, a heap of neglected and putrifying sores. Again, the fact that it was a Samaritan who showed kindness to the poor wounded man (Luke 10:30), would seem also to have been recorded not without a special aim, to be traced up to the same leading ideas of this Gospel."—*Notes on the Parables*, p. 30.

## JOSEPHUS AGAIN.

"There is a coincidence in the language in the use of the word 'bosom,' as the place in which Lazarus existed with Abraham, with that of Josephus as cited by Harbaugh, which tends to justify Harbaugh in considering the account of Hades, ascribed to Josephus, as well founded."

So says Dr. H. But this is "putting the cart before the horse." Where in the Scriptures is the happiness of the *future life* represented by being in Abraham's bosom? I answer, *nowhere*, any more than we find misery of the future life represented by being in the bosom of an alligator. But a forger, nearly two hundred years after Christ delivered this discourse, in describing an imaginary happy department in the fanciful *heathenish under-world*, in order to wrest the Scriptures to support his vagaries, said: "This place we call the bosom of Abraham." And because this visionary writer has perverted the Scripture use of that phrase—and in a forgery at that—it is contended that the forgery must be *genuine*, and that the phrase must be understood in the Scripture to mean what it was not used to mean till long and long after Christ!

Since I have been to the trouble to demonstrate from the genuine writings of Josephus, (see TELEGRAPH, Sept. 13) that that Discourse concerning Hades is a point blank contradiction of what Josephus actually did believe in all essential points, *this proves the forgery to a certainty*. And all attempts to seize upon "bosom," or any word or phrase in that Discourse, to sustain the assertion that Josephus wrote it, and that it is a good standard to explain Scripture doctrines by, can amount to nothing more than throwing dust. The evidence against it, spread out openly over so many of its pages, can never be done away with, so long as Josephus' writings exist; and till that is done, or at least attempted, this "forty-seventh" time the subject has been brought up, may seem amply sufficient.

## THE APOSTLES' CREED.

In further confirmation of his opinion, and in justification of Dr. Harbaugh, Dr. Hare brings forward "the Apostles' Creed."

"Does it not, I ask, afford confirmation that the picture therein (in Josephus' Discourse to the Greeks concerning Hades,) given of Hades, is reliable; that in the Apostles' Creed Christ is alleged to have descended into hell, and whence he did not ascend until the third day?"

Most certainly it does not; and as far as any argument can be drawn, it is against "the picture therein given of Hades." The Apostles' Creed can not be traced beyond the fourth century; it was not all composed at once, but was gradually augmented by the addition of articles till it was increased to its present form. Before A. D. 600, the article, "He descended into Hell," was not in this creed at all. It has been inserted since A. D. 600. If its early presence in the creed would have afforded "confirmation of the account of hell given" by that forgery, and also of the theory that it "tallies with the parable," does not its absence from the creed two hundred years after the creed commenced to exist, and the fact that it was not made an article of faith in the Church till after Christ had left the earth more than

five hundred years, "afford confirmation" that the picture of hell contained in that forgery, and ascribed by Dr. Hare to this parable, was not taught by Christ, nor an article of faith in the Church till centuries after Christ!

## THE TABLES TURNED.

While S. B. Brittan and Dr. Richmond were carrying on their Discussion, Dr. R. calculating that he was going to present an irrefragable argument against any of the present manifestations being from Spirits, prefaced the introduction of his argument by telling S. B. B. that he was going to "put a flea into his ear." But while Dr. R. was poking the flea into his ear, S. B. B. tripped him up in his argument so quick that it caused me a hearty laugh. Dr. R.'s bad luck will not prevent F. J. B. from trying to put a flea into the reader's ear, and see if he will "slip upon it" as quick. The argument is this, that neither the Apostles' Creed nor the Nicene Creed, express any belief in future misery, although they express a belief very distinctly in future happiness. How is this to be accounted for, if the primitive Christians understood that Christ taught such a cruel hell of endless misery as Dr. Hare says they ascribe to him?

In the proceedings of the Council of Trent, near the close of the sixteenth century, Dr. H. finds this doctrine clearly expressed, in bold contrast with the omission of the Apostles' and Nicene Creeds, and says, "Here we have the highest Christian authority—that of the celebrated Council of Trent—for a representation of hell, coinciding with that on which Dr. Harbaugh and myself have relied as sanctioned by revelation." Yes, it is the highest Church authority, but it happens to come a *thousand years or more* after those early and more general Church symbols of faith, and it is altogether too late to be relied upon. The witness is not old enough to be allowed to swear on so ancient a matter.

## LEANING UPON ONE'S BOSOM.

Dr. Jahn has explained sufficiently clearly what the phrase, leaning upon one's bosom, or being in the bosom of another, means in the New Testament. It denotes the position at the table.

"The table in the East is a piece of round leather, spread upon the floor, upon which is placed a sort of stool. This supports nothing but a platter. The seat was the floor, spread with a mattress, carpet, or cushion, upon which those who ate sat with legs bent and crossed. They sat in a circle round the piece of leather with the right side toward the table, so that one might be said to lean upon the bosom of another. Neither knife, fork, nor spoon was used, but a cloth was spread round the circular leather, to prevent the mats from being soiled, which is the custom in the East to the present day. In the time of Christ the Persian custom prevailed of reclining at the table. Three sat upon one mat or cushion, which was large enough to hold that number merely. The guests reclined upon the left side with their faces toward the table, so that the head of the second approached the breast of the first, and the head of the third approached the breast of the second. In this mode of reclining we see the propriety of the expression 'leaning upon one's bosom,' Luke 7:36, 38; 16:22, 23; John 2:8; 13:23."—*Biblical Archeology*, par. 146.

The preceding makes the matter plain enough, and all the obscurity arises from our having lost sight of ancient customs, and omitting to look them up. As far as the drapery of the parable is concerned, it is this: as the rich man was feasting daily in this world, so Lazarus was feasting with Abraham in the other world. If the story is a plain matter-of-fact history, it is a plain matter-of-fact truth, that Lazarus was as literally in Abraham's bosom, as the rich man was literally in torment. The whole is a parable, however, that relates to things in this world; and this figure means the same as when Christ said, "Many shall come from the east and from the west, (not go from this world to Hades,) and shall lie down (*i. e.*, at a feast), in the kingdom of heaven with Abraham, Isaac and Jacob," etc. This text is universally understood to mean the introduction of Gentiles into the belief of the Gospel of Christ.

## CHRIST'S DOCTRINE CONCERNING THE CONDITIONS OF THE DEAD.

I now propose to consider Christ's doctrine of the future state, that we may have clearly before us the kind of future existence that he *did teach*. To do this, I shall take his refutation of the Sadducees, as recorded by three of the Evangelists, because that discussion is directly upon the subject before us. Yet I must regret, that the translation has not always brought out sufficiently the sense of the original, and, in some instances, has hidden it, while the prevalent views in Christendom with regard to the resurrection of this body have aided in preventing many from properly appreciating the instruction of those texts. I want to spread the three parallel texts fully before the reader:

"The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man



"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, JANUARY 10, 1857.

### TRUE AND FALSE MIRRORS.

THE accuracy of our perceptions, whether sensational, intellectual, moral or spiritual, must depend on the correctness of our states. The man whose eye is defective discerns all outward things imperfectly. The slightest organic imperfection may change the general appearance, or at least modify the peculiar aspects of the whole objective creation. A trifling irregularity in the distribution of the fluids, or the unequal development of the different parts of the organic mechanism, may distort, discolor, and perhaps demolish the world—so far as our ordinary powers of perception enable us to perceive its existence. In like manner, a small defect in the structure of the ear may stifle all voices or render them harsh and terrible. A malformation—not to be perceived without dissecting the organ—or the want of a free circulation of the subtle aura that pervades the auditory nerve, might hush the music of innumerable voices, and leave the Universe, so far as it relates to us, silent forever. All our other sensational perceptions are equally dependent on organic states. A sudden cold may render one incapable of perceiving odors; a fever make him insensible to the most pungent aromatic flavors, while the touch of the torpedo might totally suspend the sense of feeling.

But our sensational impressions are not alone dependent on existing conditions. The intellectual and moral perceptions are equally under the operation of the same general law, and they are subject to frequent and constant modifications by the ever-varying mental and moral states and aspects of our being. When the faculties are unequally developed and improperly exercised, the mental perceptions are liable to be obscure, indefinite or grotesque, the judgment unreliable, and the ability to perceive a nice moral distinction may be wholly wanting. Certain persons can form no reliable conception of size or weight; some are unable to distinguish colors, while others have no perception of musical sounds. On a few inspired souls burns the Promethean fire—to warm and illuminate the dark solitudes of the Ages; the philosopher dwells alone in the measureless temple of his thought, while the mantle of the ascending prophet falls only on consecrated shoulders. Indeed, in every department of inquiry and discovery our perceptions are influenced, and in some degree determined by organic peculiarities and by the prevailing moods of the mind. Every one sees his neighbor and the world not precisely as they are, but rather as he is. If one has a hopeful and mirthful spirit, he will be prone to laugh at the errors and follies of mankind, while the man of melancholy temperament, who has less trust in God than he has love for humanity, weeps over the misconceptions and moral desolations of the world. Clouds darken the horizon of his prospects; his brain is peopled with gloomy phantoms, and his heart with stifled lamentations.]

Every man, then, is a false or true mirror, wherein earth and all things are reflected. In proportion, therefore, to the number and magnitude of his constitutional defects, will be his liability to form and entertain erroneous views, and in this degree will the obliquity of his reason and the fallibility of his judgment be made manifest to others. A mind that is swayed by mere feeling, or warped by false education and prejudice, can not see things as they really exist. The defects in himself, or in the intellectual and moral media through which he looks, are naturally and necessarily transferred to such forms, conditions and processes of being as are submitted to his inspection. Moreover, the very direction of his faculties, the clearness of his mental perceptions, and the degree of moral rectitude and spiritual elevation, will determine what general forms and essential qualities are to be imaged within. If the mirror of the mind be turned to the earth, it will only receive the images of earthly objects; but if it be elevated toward the sources of supernal light and beauty, it will reflect the Heavens—but only in the degree of perfection in which the divine realities of the heavens exist in the conscious soul.

### EDITORIAL CORRESPONDENCE.

#### READERS OF THE TELEGRAPH:

In my travels through the West, I have witnessed among Spiritualists but few instances of morbid weakness, of illusory experiences, or disorderly conduct. The general tone of feeling and the direction of public thought indicate the progress of a rapid and radical reform. Instead of idle curiosity and an unhealthy excitement of the religious and irreligious elements in society, a spirit of earnest inquiry is abroad. The noblest faculties of mind are beginning to be everywhere exercised, in far-reaching thought and in the decisions of a dispassionate but fearless judgment. There is a growing disposition to value Truth more, and the accidents of its external expression less. This spirit pours a flood of sunlight through all the avenues it traverses. The old errors and superstitions scatter at its approach, and the moral miasma of the ages is dissipated as the shadows of a night disappear in the morning. This bold, free spirit may be stigmatized as revolutionary, and as infidel to existing forms and institutions, while it is doubtless most faithful to the Divine purpose and to the highest human interests. If it does not pay tithes to the Church, it kindles new fires on old and deserted altars. True, it institutes severe and startling ordeals, and gives us a moral and spiritual chemistry that threatens to destroy certain ancient relics and to transform existing institutions. But it also promises to consume the errors and corruptions of the times. This spirit can neither be confined nor resisted. It descends from heaven to unbar the gates of the world; and since it is here, it can not be coerced into submission, nor hushed to sleep by singing "Old Hundred." It will remain with us and do its work. It knows that whatever is intrinsically good and true, will resist and survive the trial; and while it acts as "a refiner and a purifier," putting all things into its crucible and blowing the fire on them, we shall wait the issue without a single apprehension for the present safety of the truth, or the final salvation of the world.

But while the general operations and tendencies of mind, with respect to Spiritualism, are orderly and proper, we occasionally meet with some poor slipshod brother who indulges the notion that he must have "a call from the Lord" to preach, probably because he has heard that "foolish things are chosen to confound the wise." While in Michigan the writer heard of one of these visionaries, who without a single important qualification had started out to enlighten the world. This man excused himself for wearing dirty linen because it was contrary to the Gospel to take "purse or scrip," or even (this is a rigid construction of the text) so much as a change of clothing. And so this aspirant for apostolic honors went forth to deliver his message, traveling through a country abounding in lakes and rivers, without taking time to cleanse his garments. The writer is inclined to doubt whether those who are filthy in their personal habits can well be moral in their lives. Before we could comfortably listen to such a preacher we should insist on his being immersed, and likewise on such a modification of the conditions of his peculiar gospel as will permit the ambassador to exercise the high prerogative of putting on a clean shirt, without either waiting for the sanction of a special revelation, or for a more accommodating exegesis of some ancient scripture.

Is it not unwise to encourage the weakness and fanaticism of such stupid pretenders? No man is to be despised for his poverty, for his want of knowledge, or for his misfortunes, whatever be their nature; but when indolent stupidity, and ignorant self-conceit, undertake to teach, the duty of sensible men is plain, and no morbid fear of giving offense should cause them to withhold such wholesome advice as may be most necessary to secure the best interests of the individual himself. He should be faithfully admonished that he has mistaken his calling, and that the apostolic commission neither consists in a ragged coat nor a dirty shirt.

The next morning after my lecture at Edwardsburgh, my good friend, Mr. Evan Thomas, conveyed me to Niles, on the Michigan Central Railroad. The train East came along in a few minutes after we reached the station, and without delay I proceeded to Battle Creek, where I was greeted in the evening by a large and most appreciative audience. All manifested a profound interest in the theme selected for that occasion, while a deep and almost oppressive silence reigned over the assembly, which no one seemed willing to interrupt, even when the lecture was concluded. I remained in Battle Creek until the next afternoon (Saturday), and during this brief visit became personally acquainted with several friends whom I shall not cease to remember with interest and pleasure.

Saturday night found me in Jackson, where I delivered lectures on Sunday and Monday evenings. Some of my readers may recollect that about one year since, this place was the theater of an oral discussion between the writer and President Mahan. The controversy transpired before a very large and intelligent audience, and at its close that distinguished champion of baptized materialism was sustained, in the course he pursued, by a very respectable minority of four persons! The President is still there, employed in building up his man of straw, which he calls Spiritualism, and in battling it down again with his own odd force, in a peculiar way that inspires his own admiration of himself far more than it excites our apprehensions for the safety of Spiritualism. The President has not so much as displaced a single stone in its temple, or silenced the voice of the humblest worshiper. Indeed, had there been a little less wind in his argument, the dust in its outer courts might have remained undisturbed. It is, moreover, worthy of observation, that just now the Odyllic Force seems to be nowhere, else so important an element as in Prof. Mahan's theory, which, after all, must inevitably perish from the world's recollection, and be entombed forever, with the numberless speculations of all similar pretenders to a scientific solution of modern mysteries. In fact, that theory is now seldom referred to, except to illustrate the unwarrantable assumptions and the undisguised egotism of the author. We conclude on this point by offering a single suggestion. If Odyle has the immense power to move ponderable bodies that was ascribed to it last winter, it might be well for the President to apply it to his book, just to see if it will not force the sale!

I met with our poet friend, Henry H. Tator, at Jackson, and left him there on my departure. He is traveling West—as has been elsewhere stated in a personal notice—and is employing his time and faculties in lecturing on the facts and principles of the Spiritual Philosophy, in which we trust he may not be wanting in efficient supporters, or fail of achieving the success to which he is fairly entitled. My own lectures, recently delivered in Jackson, attracted many intelligent inquirers, and a deep interest in the subject was both felt and expressed. By the generosity of two earnest and noble friends, H. S. Ismon and J. C. Wood, together with the members of their respective families, the doors were opened to the public, and the assistance of the people generally, in defraying the contingent expenses, was neither solicited nor accepted. The writer also personally enjoyed the hospitality of those friends, and in the pleasant home circles of Mr. Ismon and Mr. Wood found a few precious hours of delightful repose. Those hours fled with the year that has just departed, but they have left around the weary spirit the light of cheerful memories, and the aroma of flowers that bloom in freshness by the way side, amid the frosts of winter.

On Tuesday evening, 11th ultimo, I addressed an audience in the Baptist church in Leoni, Mich. It was the fifty-third and last public effort made during the sixty-three days occupied in completing my western tour. The invitation to speak in that place came from a highly respectable lady, and the wife of a Methodist clergyman who resides there. It was received some time before I left New York, and was accompanied with a distinct intimation that no pecuniary inducement could be offered. Nevertheless, both before and after leaving the city, the writer felt a constant inclination to accept the invitation, which increased until it became a strong impulsion, and then, while in the State of Indiana, the undersigned answered his correspondent's letter, designating the precise time for the delivery of the desired lecture. On reaching Leoni, in the afternoon of that day, I was met at the dépôt by a gentleman who conducted me to the house occupied by Rev. Mr. Sullivan, where I was cordially welcomed by the friend who had solicited my services. Mrs. Sullivan informed me that she should not have presumed to address me on the subject of her letter, had it not been for the occurrences of an interesting incident in her spiritual experience, which she thereupon proceeded to relate.

One day, when she was at home and absorbed in serious meditations—inquiring what she could do to dissipate the dense spiritual darkness that broods over the place, her hand was suddenly influenced, and the following was written: "Write to Mr. Brittan to come here and give a lecture." The message purported to come from a deceased uncle, but Mrs. S. had no faith that the invitation would be accepted, and openly expressed her unbelief, and consequent unwillingness to write. But her invisible friend still urged her to write, assuring her that the Spirits would try to influence the decision, which certainly was in no way deter-

mined by any previous knowledge, on the part of the writer, of the circumstance here related, as there was not the slightest reference, in Mrs. Sullivan's letter, to any spiritual experience whatever.

Mr. Frank Barker, a young but much esteemed friend, whose generous heart and transparent mind are peopled with all noble impulses and poetic ideas, came in an open sleigh from Jackson to Leoni, on the night of my lecture, after which we rode back in company to Jackson, where I remained until the hour of my departure for home. I had already determined to take the early morning train from Chicago for New York; but a lady friend, who is an impressible and writing medium, feeling a singular apprehension that something unpleasant might occur to interrupt my journey, insisted that I should wait the arrival of the afternoon train. It was not without considerable resistance of feeling and earnest persuasion on the part of my friend that I finally concluded to respect her wishes. I accordingly left in the afternoon, and on my way learned that an accident had happened to the morning line, which delayed the passengers by the way, and they finally arrived in New York by the same train that conveyed the writer.

B.

#### SOURCE OF THE MUDDY WATERS.

We have somewhere read an instructive fable of a donkey. The animal was thirsty, and on coming to a river, rushed into the water, without much regard to ceremony, and turning his head down stream, commenced to quench his thirst. But finding that the current was exceedingly impure, he gravely complained that the waters were muddy, not having sense enough to perceive that his own *hoofs* had corrupted the stream.

There are some persons who remind us of the donkey. They are always in muddy water. Everything about them is unholy and false. The whole current of events and the great issues of life are full of all uncleanness. Nature is infidel to God; Science is at war with Revelation; and the Divine government, at least so far as it relates to this world, is virtually regarded as a deplorable failure. They think it a great pity that mankind in general are—as compared with themselves—so vile and worthless; and whether they resort to the avenues of business or the temples of religion they look devout and sorrowful, while they perpetually arraign the wisdom of the Creator by constantly libelling his rational creation. Indeed, this world and the world to come are made supremely terrible by the revelation of harsh and unending discords. Reason and the natural affections lead to certain perdition; and even the Angels that stand unveiled before us in dreams, and in the waking visions of the inspired, are all "*evil Spirits*," who wear shining liveries as the reward of celestial burglaries, and because a poet's license once tolerated *larceny* in heaven.

Those who thus complain that life and the living currents of spiritual influence and inspired thought are all impure, make the same mistake that the donkey did—they *get into the stream wrong end foremost*. Instead of turning their faces toward the source of the life-sustaining element, they are headed the other way. Hence every time they move, they soil the waters. To the intelligent observer it is sufficiently manifest that the chief source of corruption is very near the *understanding* of those who are most dissatisfied with the way the universe is managed. Like the animal in the fable, they get into the "river of life" with feet covered with dust, from all the highways and filthy lanes of this world, and then grumble that they have no pure water to drink.

The story with which we commenced this brief article is peculiarly suggestive, and the example of the donkey, on the whole, deserving of commendation. He did not insist that others should drink the waters he had corrupted, and at last he did what he could to purify the stream—he *got out of it!*

B.

#### Emma Frances Jay.

We suppose that Miss Jay spent the Holidays at Palo, Ill., as was her purpose when we last heard from her. Wherever she has been at the West her lectures appear to have excited much interest, and they have been widely and most favorably noticed by the secular Press. Several such notices have attracted our attention, a part of which were marked for publication, but they have been mislaid. We believe it is Miss Jay's intention to occupy the present month in giving lectures at several places in Michigan and in Canada West. She will doubtless be in New York about the last of the month, and in the course of February will probably sail for California, unless, in the mean time, she concludes to make choice of another *new state* which is most essential to the union, though not recognized as a member of the republican confederacy.

#### DR. BOND A SPIRIT MEDIUM.

We extract the following article from *The Church Journal*, the introductory paragraph having been supplied by the editor of that paper. It is certainly very common for the Protestant sects to treat such experiences as *mere illusions*, especially when they occur to persons who are not accustomed to worship at the same altar. When one who belongs to "our communion" has a spiritual experience, it may be safe to believe that he has entertained an angel, though Spiritual Intercourse is, on the whole, to be condemned as unprofitable and diabolical. In thus opposing the essential principles and phenomenal illustrations of Spiritualism, the sects are infidel to their own professions and to the fundamental principles of natural and revealed religion.

#### A WONDERFUL METHODIST VISION.

The following account is extracted from a Memoir of Dr. Bond, a very distinguished Methodist divine. The Memoir appeared in the *Christian Advocate*. We do not question the truth of the narrative, nor do we explain. But it is one of those things which, if related in a Romish book of a Romish saint, would at once be set down by pious Methodists, as well as by many pious Churchmen, for one of the "lying wonders" of "the Man of Sin." If the story teaches us nothing of Faith or of Hope, it may of Charity:

"About this time occurred a very extraordinary incident in the life of Dr. Bond, which we narrate with great doubt as to the propriety of its publication. He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion, or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

"Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm, and weak. His thoughts were much occupied with the subject, and of course it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer-meeting was to be held on the evening of that day. Had he stood in the midst of it, he could not have been more conscious of the scene. There was nothing of the dim, or shadowy, or dreamy about it. He recognized the people, noticed where they sat and stood, remarked his father near the table, at which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, 'Go and tell C. that he has an offer of salvation for the last time.'

"Naturally supposing that the too great concentration of mind upon one subject, had induced some hallucination of the senses, Dr. Bond fell down on his knees, and besought God to preserve his reason. The scene, however, continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it; the voice yet repeated, with indubitable distinctness, 'Go and tell C. that he has an offer of salvation for the last time.' But how would he dare deliver so awful a message! For a great length of time he struggled for deliverance from what he still considered an illusion. At length an expedient occurred to him which he adopted. He had never been in the room in which he was apparently present, when it was used for a public religious meeting. He, of course, did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the little table for the preacher, the benches and chairs for the people, were placed. He noticed his acquaintances, and where they sat and stood; and when he was satisfied that he had possessed himself perfectly of these details, he said, 'I will go to this meeting, and if I find all things there to correspond with what I now see, it shall be as a sign from the Lord, and I will deliver the message.' Immediately the scene vanished, and he was alone in the green fields.

"With a spirit indescribably agitated, he returned home, where he found ladies, who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting when he reached the awful place. During the day he had freely indulged the hope, that on his entrance into the room his trouble would disappear. He thought he had been the subject of an illusion, the fruit of an excited brain, and that a want of correspondence—immediately to be detected between the real scene and the one presented to his disordered fancy—would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of his delivering the terrible message, with which he was conditionally charged. When he opened the door, however, he saw again, in all its minuteness of detail, the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place. The preacher at the table was rising to give out the hymn. In the midst of the room stood C., with his son beside him. Everything demanded that the message should be delivered. After the preliminary exercises, he rose and stated the circumstances as we have related them, and then going to C., he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together and called upon God. An awful solemnity rested upon all present. Many cried for mercy,

and from that time began a revival which spread far and wide; the fruits of which are yet seen, after many days."

The Editor of the *Advocate and Journal* narrates this spiritual experience with "great doubt" as to the propriety of what he is doing, probably because the fact confronts his skepticism, at the same time it illustrates the principles and claims of the philosophy to which this paper is devoted. Spiritual gifts have of late become so scarce in the churches, that a man is generally presumed to be subject to an "optical illusion" if he ever comes in contact with anything more ethereal than "flesh and blood." The "hallucination," in all but its "temporary" character, very often consists in regarding the angels of the immortal world as deceptive appearances—airy and soulless phantoms, begotten of disease and born in the chaos of distempered dreams. When persons who are not similarly "distinguished" see and hear without the use of their external organs, it is straightway suspected that they are either sick or in league with Satan. The journals devoted to scientific Materialism and popular theology, alike excite the derision of sensible men by publishing such stupid assumptions, which they often dignify by a formidable array of great names, an ostentatious display of ancient superficial learning, and the pompous exercise of an imbecile or perverted judgment. Dr. Bond is saved from coarse abuse and open denunciation, not, however, because his experience differs, *intrinsically*, from that of a great number of modern mediums, but simply for the reason that he was "*a very distinguished Methodist divine*."

B.

#### Dramatic and Musical.

On the first outside page of our present issue will be found a notice of a proposed series of dramatic and musical entertainments to be given by Miss Emma Hardinge, assisted by a company of amateurs, to commence as soon as sufficient subscriptions for tickets shall have been received to cover the expenses of the undertaking. Those of our city readers who were present at the entertainment, given by Miss H. some weeks ago, and witnessed the favorable "hit" which she and her company then made, will, we doubt not, be inclined to patronize her in this new enterprise. Miss H. has had much successful experience in dramatic and musical life, and having left the public theaters as they *now are*, in obedience to a higher prompting, we hope she will be duly encouraged in this endeavor to get up a series of entertainments which, for their chasteness and high moral tone, may be found unexceptionable.

#### Acknowledgment.

THE exquisite painting of Books and Flowers, drawn and colored by Miss F. H. De L., was received without material injury from transportation through the mail. Books and Flowers are certainly among the most suggestive and eloquent ministers in the world, and our fair friend is assured that her delicate offering is highly appreciated.

#### The Editor in Connecticut.

S. B. BRITTAN will lecture in Winsted and New Hartford, on Saturday evening next (10th instant) and on Sunday 11th, as the Spiritualists may be pleased to direct. For further particulars as to places and hours, the reader is requested to give attention to the notices which will be issued by the friends in the abovenamed places.

#### Lectures on Spiritualism.

S. B. BRITTAN will deliver a course of Four Lectures, on Thursday, Friday, Saturday and Sunday evenings, January 15th, and 18th inclusive, in Wellsboro', Tioga county, Pa.

THE HISTORY OF DUNGEON BOOK. By Eneese. Boston: Bela Marsh, 15 Franklin-street. Price, 25 cents.

THIS is a pamphlet of some 75 pages, written in the style of a novel, and purporting to have been dictated by disembodied Spirits. We can not now speak of its merits, as we have not had time to read it; but from a hasty glance at its pages we should judge that it is filled with incidents that are well calculated to chain the attention of the reader.

MR. FINNEY has lectured before the Spiritualists in Dodworth's Academy two Sabbaths. He appears not to be so much a friend of Spiritualism as an enemy of Moses and his friends. The meager audience last Sunday shows that people do not care so much who wins in the old fight, as they do for the facts and significance of modern Spiritualism. Mr. F. lectures again next Sunday.

C. F.

#### FOR SALE.

MY INTEREST IN THE TELEGRAPH AND PUBLISHING BUSINESS. In consequence of the illness and final withdrawal of my partner in another business, in which I have for many years been engaged, my whole attention to the same is required, which involves the necessity of my parting with the Publishing Business. Mr. Brittan will retain his interest, unless his own and that of the Cause can be better subserved under other arrangements. There are several intellectually able Spiritualists who would like to associate themselves with earnest truth-loving capitalists in the spiritual publishing business. The cause to which our publications are devoted is permanently established, and is likely to pervade and absorb all denominations of Christians, exert a moral and reformatory power among the nations, and inaugurate the millennial era; hence it requires the *undivided* attention of bold, discreet, truth-loving men, of whom there are many in the spiritual fold, desirous, I believe, of contributing their pecuniary means, skill and judgment to the elevation of mankind, into whose hands I wish—for the reason before mentioned, and the good of the cause—to resign my pecuniary interest. Address,

CHARLES PARTRIDGE.



## THE INVESTIGATING CLASS.

On Wednesday evening, December 31st, the class met at the residence of Charles Partridge, Esq. The question for consideration and discussion, being the second of the series, was—

## WHAT IS MAN?

William Fishbough submitted the following:

As I find man standing as the ultimate of the Divine creations, I look for his cause and exponent in the first Cause—the Deity. My reflections and intuitions inform me that man physically is an external or postreme embodiment or expression of Deity. As all effects are in truth contained in their causes, I therefore infer that man was contained in God, and hence that God is man, and indeed the *only complete man, whatever else* he may be—and that each human being is but a partial and special expression of the Divine Man.

I may illustrate my idea in this wise. All existence may be represented by the figure of a sphere or globe. Now a sphere or globe has center and superficies. It may be superficially divided into six cardinal points or parts, viz., the two poles, the zenith and nadir, and the East and West. As on a physical sphere, each one of these points differs from all the others as to its electric, magnetic, and odic qualities, so in a spiritual sphere, each corresponding point correspondingly differs in its qualities from all the others. Moreover, the innumerable points or spaces between these cardinal points, of course, represent innumerable and diversified states of combination of the qualities expressed by these cardinal points, each, however, embracing all the elements of the others, though in different proportions. The center of the sphere must, of course, be a focalization and harmonious unity of all those elements. This center represents Deity. The innumerable points on the superficies, each differing, as it does, from all the rest, represent men. Each, of course, must be a special expression of Deity, and sharply discriminated from all other men, while each has a *ruling use or character*. If any one man could express *all* the varied and innumerable combinations, in harmony, he would be an externalization of God as God, who alone is in and of himself a harmonious centralization of *all* the elements. He would, in other words, be "God manifested in the flesh," or to use still another form of expression, he would be an organic manifestation of the divine soul and its attributes in the same combination and unity in which they exist in the bosom of the Infinite One, without any of the *specialities* which characterize us, and distinguish us from each other.

Dr. Curtis read the annexed paper:

A full answer to this question would comprise the whole cycle of the sciences. It is evidently, therefore, far too general for the limits of a social discussion, which, I take it, should be mainly restricted to a succinct and definite statement of each one's opinions, subject to such passing comment or criticism as seems pertinent to illustrate them. I would say therefore, briefly as possible, that to the physiologist or natural philosopher, man appears as the noblest animal; to the jurist and political economist, as a free, moral, accountable element of society; to the theologian, as an end in the creation, destined to immortality. The philosopher by turns affirms and denies all these dogmas, and finds in him an untiring theme of theory, hypothesis and speculation.

Practically, man is the highest actor in the theater of the world. His happiness here depends upon the realization of a fine *physique*, interior and exterior refinements, and the consummation of social order. His welfare hereafter depends on the achievement of a true moral life, and his conformity to the type of divine genesis.

Mr. Courtney agreed with Dr. Curtis, that the question was too general and comprehensive to admit of anything like a satisfactory discussion and solution within the limits of a social evening.

**Facts.**—All that we know—the facts and laws of cosmology, astronomy, geology, anatomy, comparative and human, physiology, chemistry, social science, mental, moral and spiritual science, man's reason, intuition and affection, etc., are the *facts* that bear upon this question.

**Deduction.**—From these facts I conclude that man is the fruit of all that has gone before him—the grand design of the material creation. The tree, for instance, grows from a germ; it assimilates homogeneous particles and substances, shoots up its stock or trunk, spreads its branches, unfolds its leaves, elaborates its flowers, ripens its fruit and perfects and individualizes its seed which is the ultimate. Thus it passes through all these stages of growth—goes up and round this series, having in view as the ultimate end, the seed. So the material creation passes through

all its cosmical and geological changes, from the amorphous condition to the mineral, then through the vegetable series, and then the animal, up to man, who is the ultimate or *seed*, as it were, of the earth-growth. All that are below or before man are but the necessary tributaries to his individualization. All point forward to their gathering up and focalization in man, the ultimate. All that is before or below us, is but unindividualized man. It is man in essence and principle. Of course, individualized man must contain within him the types of all that has gone before, and is the microcosm of which the material universe is the macrocosm, just as the seed contains within it all the potencies of the trunk, the branches, the leaves, flowers, etc. Moreover, I find man at *least* triplicately individualized. He is individualized on the material plane, on the spiritual or intellectual plane, and on the celestial or affectional plane. This fact is evinced to me by my ability to reflect upon and investigate my physical structure, organism, or individuality from an intellectual stand-point, which proves two of these organisms. Then again, as it were, retiring inward, I can reflect upon and investigate my thoughts, reflections and motives from a still more interior or celestial stand-point, which proves the third. In this respect I am different from the vegetable, which can not reflect upon and investigate its physical structure, and, of course, is not individualized upon any higher plane; and I also differ from the animal, in that it can not reflect upon and investigate its thoughts or affections, and, of course, is not individualized upon a celestial plane.

Furthermore, in order to determine what anything is, we should also ascertain what its function or use is. I find the universe sexual or conjugal. This conjugality is the divine genesis of all being; everything is a birth of the conjugal union of love and wisdom, the male and female principles of and in all things. This conjugal union is the origin of motion in the mineral kingdom, the cause of vitality in the vegetable kingdom, the cause of life and sensation in the animal kingdom, and the source of ideas and affections in the human kingdom. It is the sole fountain of all procreation, mineral, vegetable, animal, human, spiritual and celestial. Man is a conjugal duality of love and wisdom, and his progress or development is but the more and more interior union of these principles forever. But he is not completely individualized until he is mated to his true conjugal partner, when the twin make one, and in themselves become essentially creative. They are spiritually prolific as well as naturally so; and on the higher planes or conditions of life, by still more and more interior unions, they outbreed, procreate and expand a spiritual universe around them, which is but the births or offsprings of their successive conjugal unions; of course they merge and interblend with the creations of other conjugal pairs, in sympathy or in a like condition with themselves. In this way the heavens are created. These spiritual prolifications find their ultimates in the material creations, which are but their remote or postreme outgrowths—the continent or basis of the heavens, where, on the lower plane, the conjugal copulations pass through their various degrees of conjugal unions, ultimating the material man—the *seed* of the mundane spheres. Hence from this function or use of man (the conjugal pair), I affirm that he is essentially creative, celestially, spiritually and naturally; that is to say, that he is a Creator—that all things in the heavens and the earths are created *through and by* him, and *from* a still greater conjugal pair or man above and interior to Him. Hence man creates, prolificates and outbreeds new and still more perfect heavens forever, as he advances in conjugal love, and from *thence* outbreeds and prolificates earths and all material forms and things. From the interior generative potencies of the conjugal pair—from this exhaustless fountain of creative energy, newer and grander heavens are being perpetually unrolled, and from *thence* new earths everlastingly roll into being, whose end and purpose are the individualizing of human beings—the nurseries of human spirits forever!

Mr. Partridge furnished the subjoined statement:

**Facts.**—I am a man; I am cognizant of beings and things around me; I perceive the relations and conditions of things and beings. I think, reason and reflect. I compare, analyze and combine, and by these processes I determine my speech and actions with reference to myself and other outward beings and things. I am conscious, and can reflect and reason upon that consciousness. I have both intellectual and sensational perceptions. I have feelings or affections, and progenitive powers.

**Conclusion.**—Man is a conscious, perceptive, discriminative, intellectual, moral, procreative, and self-active being or entity.

He is the final material evolution of life in physical form—the culminating point of the earth's endeavor. He is also the germ or embryo of a higher creation or being which is discreted by sublimation from the man in his purely physical condition. This constitutes a creation or being just as distinct from physical man as the physical man is from other material forms of life. The fact that this ethereal or spiritual man is conscious of a prior earthly existence, does not necessarily imply that his attributes and functions have a different origin from that of animate or inanimate expressions of life. Although his origin may be identical with other material forms and expressions of life, yet it is an ascended or progressed condition ultimated and individualized on a higher plane. Every stratum, plane or division of life, whether expressed in animate or inanimate beings and things, is characterized by similar distinctions. Thus the ethereal or spiritual man is discreted from his body and from all other ethereal or spiritual beings or things—just as his body is distinct from the earth on which it walks, and from other material forms and things. Hence man physically is the culmination or ultimate of material forms and uses, while he is spiritually the germ or embryo of an unfolding on a higher plane.

Dr. Curtis said, that the notion of the ancients that man was a microcosm was a very pretty fancy; but he could see no valid reason for accepting it. He could see no safe data from which to conclude its verity. Man's physical structure is not even a focalization of all the material elements. A chemical analysis of his constituent elements gives us no gold nor arsenic, etc.

Mr. Fishbough said, that the chemist could not assert what was *not* in man, but only that which he has found in him as yet; that the science, although relatively perfect beyond anything in its past history, yet it was still in an immature and transitional state.

Dr. Gray said, that the science was so far perfected, that if there was but the trillionth part of a grain of gold or arsenic in man, it could detect it.

Dr. Curtis said, that there was no proof that man was the ultimate; but on the contrary, a higher form seems to be foreshadowed in our instincts. The old masters affixing wings to their angels, seems to be an attempt at embodying this instinct.

The subject was further discussed by Dr. Curtis, Mr. Fishbough, Mr. Brittan, Dr. Weiss, Mr. Courtney, Dr. Gray and others.

The following is from our correspondent "K." on the question concerning the existence, origin, use and destiny of the objective natural world, which occupied the attention of the investigating circle on the two preceding Wednesday evenings. It was unavoidably crowded out from our last issue. "K." says:

I am much pleased to learn from the article of Mr. Partridge, that you have formed an association to obtain condensed opinions as therein explained. It will lead to much useful revision of opinions by Spiritualists, many of whom do not enough practice the injunction to exercise their reason. If in order, I would submit to your association on Wednesday next, the following suggested explanation of the "origin, use and destiny" of what we term the objective natural world:

"In the beginning," the Great First Cause was—Love, Wisdom and Will being his attributes. Love innately desired the creation of offspring; Wisdom innately suggested the mode of attaining the object of this desire; Will, innately sympathizing with Love's desire, executed the same according to Wisdom's prescribed mode.

**Deduction.**—The outward expression of this desire, inviting the coöperation and aid of Will for its consummation according to the mode prescribed by Wisdom, involved such a change in their relationship "in the beginning" as to constitute blending and association, or the process of creation, in and through which an external universe is unfolded, ultimating in Man as the desired offspring.

**Use.**—To develop a *perfected* external form for the occupancy of love's emanations as individualized, immortal consciousness, mind, and identity—a perfected form of external finite mind and life in which could dwell an organized but immortal mind, and life-identity or soul.

## Questions for Elucidation.

The attention of thinkers is invited to the consideration of the series of questions on the first page of this paper, and their contributions are respectfully solicited. We suggest to Spiritualists and mediums the propriety of inviting their Spirit friends to join in the enterprise and contribute their supernal wisdom on the several questions. Communications may be addressed to

CHARLES PARTRIDGE.

## THEODORE PARKER ON SPIRITUALISM.

THERE are few professed believers who would be capable of furnishing a more comprehensive statement of the essential principles, the benign influences and ultimate aims of Spiritualism, than this from Theodore Parker. If the author has not had sufficient evidence to establish the claims of Spiritualism in his mind, he is nevertheless too just to misrepresent them. We commend his example to the clergy:

This party has an idea wider and deeper than that of the Catholic or Protestant; namely, that God still inspires men as much as ever; that *He is immanent in Spirit as in space*. For the present purpose, and to avoid circumlocution, this doctrine may be called Spiritualism. This relies on no church tradition, or scripture, as the last ground and infallible rule. It counts these things teachers, if they teach—not masters; helps, if they help us—not authorities. It relies on the divine presence in the soul of man—the eternal word of God, which is Truth, as it speaks through the faculties he has given. It believes God is near the soul as matter to the sense; thinks the canon of revelation not yet closed, nor God exhausted. It sees Him in nature's perfect work; hears him in all true Scriptures, Jewish or Phœnician; feels Him in the inspiration of the heart; stoops at the same fountain with Moses and Jesus, and is filled with living water. It calls God Father, not King; Christ brother, not Redeemer; Heaven home, Religion nature. It lives and trusts, but does not fear. It sees in Jesus a MAN, living man like; highly gifted, and living with blameless and beautiful fidelity to God—stepping thousands of years before the race of men; the profoundest religious genius God has raised up; whose words and works help us to form and develop the native idea of a complete religious man. But he lived for himself, died for himself, worked out his own salvation, and we must do the same; for one man can not live for another, more than he can eat and sleep for him. It is no personal Christ, but the Spirit of Wisdom, Holiness, Love, that creates the well-being of men, a life at-one with God. The divine incarnation is in all mankind. The aim it proposes is a complete union of man with God, till every action, thought, wish, feeling, is in perfect harmony with the divine will. It makes Christianity not the point man goes through in his progress as the Rationalist, not the point God goes through in his development as the Supernaturalist; but Absolute Religion the point where man's and God's will are one and the same. Its source is absolute, its aim absolute, its method absolute. It lays down no creed, asks no symbol, references exclusively no time nor place, and therefore can use all time and every place. It reckons forms useful to such as they help. One man may commune with God through the bread and the wine, emblems of the body that was broken and the blood that was shed in the cause of truth. Another may hold communion through the moss and the violet, the mountain, the ocean, or the scripture of suns which God has written in the sky. It does not make the means the end; it prizes the signification more than the sign; it knows nothing of that puerile distinction between reason and revelation; never finds the alleged contradiction between good sense and religion. Its temple is all space, its shrine the good heart, its creed all truth, its ritual words of love and utility, its profession of faith a divine life, works without, faith within, love of God and man. It bids man do his duty and take what comes of it, grief or gladness. In every desert it opens fountains of living water, gives balm for every wound, a pillow in all tempests, tranquillity in each distress. It does good for goodness' sake; asks no pardon for its aims, but gladly serves out the time. It is meek and reverent of truth, but scorns all falsehood, though upheld by the ancient and honorable of earth. It bows to no idols of wood or flesh, of gold or parchment, or spoken word; neither Mammon; neither the Church, nor the Bible, nor yet Jesus; but God only. It takes all the helps it can get; counts no good word profane, though a heathen spoke it—no lie sacred, though the greatest prophet had said the word. Its redeemer is within, its salvation within, its heaven and its oracle of God. It falls back on perfect religion—asks no more, is satisfied with no less. The personal Christ is its encouragement, for he reveals the possible of man. Its watchword is, *BE PERFECT AS GOD*. With its eye on the Infinite, it goes through the striving and the sleep of life, equal to duty, not above it; fearing not whether the ephemeral wind blows east or west. It has the strength of the hero, the tranquil sweetness of the saint. It makes each man his own priest, but accepts gladly him that speaks a holy word. Its prayer in words, in works, in feelings, in thought, is this: "THY WILL BE DONE;" its church that of all holy souls, the church of the first born, called by whatever name.

Let others judge the merits and defects of this scheme. It has never organized a church—yet in all ages, from the earliest, men have more or less freely set forth its doctrines. We find these men among the despised and forsaken. The world was not ready to receive them. They have been stoned and spit upon in all the streets of the world. The "pious" have burned them as haters of God and man; the "wicked" called them bad names and let them go. They have served to flesh the swords of the Catholic Church, and feed the fires of the Protestants. But flames and steel will not consume them. The seed they have sown is quick in many a heart—their memory blessed by such as live divine. These were the men at whom the world opens wide the mouth and draws out the tongue, and utters its impotent laugh; but they received the fire of God on their altars, and kept living its sacred flame. They go on the forlorn hope of the race; but Truth puts a wall of fire about them, and holds the shields over their heads in the day of trouble. The battle of Truth seems often lost, but is always won. Her enemies but erect the bloody scaffolding where the workmen of God go up and down, and with divine hands build wiser than they know. When the scaffolding falls, the temple will appear.

## Original Communications.

## A COUPLE OF MIRACLES.

## FIRST CASE.

FOR two years past my attention has been much devoted to what is called Spirit rapping and table moving; but in the first place I wish to relate what I saw a few years before I heard of the rappings, which at that day went for miracles. I shall commence with what occurred in the summer of 1837. I had been a member of the Methodist Church for some years; but hearing Joseph Smith and some of his preachers, I began to believe that what was done in times of old, if we had sufficient faith, might be done at the present day. I then lived in Paris, Portage county, Ohio. My wife was gradually sinking with the liver complaint, and all the physicians whom I consulted said that she must die—that they could only ease her for a little time. Therefore she said that there was no use of doctoring, and refused to take any medicine, but finally, to stop the mouths of the neighbors, I had Doctor Earl, of Newton Falls, to call in a few times. He was what we call a Campbellite Baptist, and of course depended upon no higher power than the arm of flesh, for the restoration of the sick; and he knows, whether he is on earth or in heaven, that he gave her up to die.

One night she told me to get up and send for her mother who was about fifteen miles distant, for she thought her time had come. Accordingly I got William Hudson to start off in the night, and in the morning her mother was there. In the course of the day she called all of us to the bed and bade us farewell; and when she came to the youngest, a little girl, the scene was very affecting. In the evening her limbs became cold. I lay down, giving orders to be awakened in case of a farther change in my wife. I think I had not slept more than an hour or two, when they awoke me and said, "There has a wonderful change taken place with Almira; she says she feels as easy as she ever did." "Well," said I, "she won't live an hour; a mortification has taken place." Her mother said, "Don't talk that way." Said I, "It does not hurt her feelings; she is not afraid to die." "No," said she, "I am not afraid of death." I then laid my hands on her limbs, and they were warm, and felt much like the limbs of a well person. Said I, "can it be possible that she is going to get well?" She said she thought she was, for she never felt better in her life, and that that bed was not going to hold her. She arose, and would not let us lead her or assist her to the fire-place; and sat down by the fire and called for her hymn-book, read and sung a favorite hymn, and got upon her knees, and perhaps I never have heard such a prayer from the lips of mortal. Sister Hudson also took part in the exercises. In the morning she was up and went out in the fresh air. I was down to the village that day, and the doctor asked how my wife was. "She is well," said I. "What, is she dead?" "No," said I, "she is well, and was out of doors to-day." He was much astonished, and said he thought that last medicine had been of service. I told him No, it had not been taken, and that she did not attribute her cure to any human aid.

I do not pretend to say that she got her full strength the first hour; but I considered her as cured in that self same hour, and since that time she has remained as healthy as the most of women. Now, will my Methodist friends say that this is the work of the Devil, as one old lady near here has said of a case in which she was carried up by Spirit power on a heavy table, she weighing two hundred pounds! How long will sectarian zeal prevent men from realizing the joys of Spirit communion?

## SECOND CASE.

I have one more case of healing to relate—these being the only two that I ever have witnessed. It is as follows: It was in the autumn of the same year of the above narrative, that a young man by the name of Ezekiel Shepherd went out into another neighborhood to take care of persons sick with fever. He exposed himself until he went home with it himself. He lived on the fever and medicine until he was about as low as a man could be and be alive, when his physician took sick with the same fever, and he was left without medical aid, I should think, for three or four days. At length two other doctors came and had a council over him. Before they came, I was there, when he came to himself so as to give directions about his funeral. He had all his new clothes brought and laid on his bed, and called upon a man in the room who had been his security for a debt, to come forward and take the clothes. He said that he was then satisfied, and that he could not die in peace unless he did this, for that was all that he had to give him. When this was fully accomplished, he passed into a state of delirium.

The late in the afternoon, the doctors drew his bed, with him on it, to the window, to try to bleed him in the head; but they said that his blood had ceased to flow sufficiently to be bled. Patting back the bed, they went out and talked together for half an hour, and then told me that they saw no chance for his life; but finally they agreed to meet there the next day at ten o'clock, if they did not hear of his death. They waited until past the time and when they did come he was up and traveling around. At this they manifested great astonishment, and wondered how it could be possible.

His cure was in this wise: After the doctors had left the night before, thinking of what had been done for my wife, I went to his bed, and after shaking him to bring him to a little, said to him, "Ezekiel, I must bid you a long farewell. Have you any desire to live?" In a whisper, he said he had. I told him that he must no longer trust to any human aid, for I had just heard the doctors give him up; but, said I, if you have any desire to live, your only hope is in God. If you will call on him, we will also. With these and some other words, he commenced moaning and gave utterance to the words which I could just understand, "O Lord! O Lord!" and continued his entreaties. I

walked to the fire; his mother was about her work; I said, "Have you any faith to pray for your son?" "Yes, I have, and I will; but I must go by myself." I told her to do so, and then turned my face to the wall at the head of his bed, and prayed to myself, and took him by the hand, and left for home. I met two men going to watch with him. I think it was at eleven o'clock that they afterward said the change took place. I was not there, but I will tell the circumstances reported, as I can. It was said of the change, that all at once he revived and said he felt well; that he would not stay there any longer; he arose; they walked by his side, and stood ready to catch him, but had no occasion to do so. Walking to the fire, "Now," said he, "I am up once more among you. I have eaten nothing for five weeks, and I want you to get me a good meal of victuals." They told him it would not do; it would be his death; but he demanded a good hearty supper, and said that there should never another drop of medicine enter his mouth. When the supper was ready, he requested that all should sit at the table with him. It was told me how many warm biscuits and cups of coffee he took; it was enough to astonish any one; he was told it would kill him. The doctors, with all their astonishment, the next morning plead with him to take something, but he was inexorable.

I was down to the village when Dr. Earl returned. I asked him if Ezekiel was dead. "O no," said he; "he is worth two dead men; why, he got up and ate and drank so and so; if he gets well as he has commenced, it will be the greatest miracle that I have ever read or heard of." And so it was. He walked about with his cane, and in two or three weeks had a coat of new flesh on his bones that looked as beautiful as that of a child. The next year I saw him stout and hearty in Virginia.

When I consider his low state, his living on the fever and medicine for five weeks, and then getting up all at once, eating such a hearty meal without any medicine to work it off, I doubt whether a stranger thing can be made to appear.

I would now state, that if any one questions this narrative and lets me know it, I will write to those who can sanction what I have said. When I reflect on what I have seen, I no more doubt a power from on high to heal the sick than I now doubt that a similar power moves articles of furniture.

WHEELING.

LUTHER SLAYTON.

Our correspondent writes his letter from Wheeling. Will he write us again and state which of the five Wheelings, in as many different states, it is?

## A SPIRIT MESSAGE.

THE following communication, purporting to have been dictated by the Spirit of our late estimable friend, Miss Esther C. Henck, of this city, the medium author of the "Spirit Voices," was received through my hand a few days since. If deemed worthy an insertion in the SPIRITUAL TELEGRAPH, its perusal would no doubt afford gratification to her numerous friends yet in the flesh. I transcribe it *verbatim* as communicated. The writer's pen is moved mechanically or involuntarily on his part, as the words are imparted. F.

PHILADELPHIA, December 21, 1856.

*My Esteemed Friend*—I promised to meet you again soon, and I embrace the first opportunity you afford me for the purpose. I told you (in a former communication) of the happiness I enjoy in my new state of existence, and I now desire to impress upon my friends that there is a blessed reality in the views we unitedly entertained while I was with you in the form. But it is indeed impossible for mortals to conceive of the happy condition of those Spirits who have endeavored to prepare themselves for this state by the cultivation of those high and noble faculties imparted to them by the Great Author of their being, and calculated to develop the soul for its home when unclothed of mortality. There are great beauty and harmony existing between the spiritual and mortal life in man, if he will but attend properly to the laws of his being; but the sensations of the mortal part are in most persons so much more developed than those of the spiritual part, that many men know not that a spiritual existence resides within the mortal covering. And this must necessarily be the case so long as the physical powers and wants are cultivated and supplied, and no regard paid to the character, design and future destiny of that more noble and important part, the spirit. And then, again, the erroneous views entertained by mankind generally respecting God and his requirements, are calculated to propagate infidelity throughout the earth; for every person is in reality an infidel, who, notwithstanding his profession or belief respecting God and a future state of existence, does not faithfully attend to the performance of those things which he knows to be right. Man does not require knowledge so much as he requires a faithful execution of the knowledge he already possesses. It is this that elevates the soul and prepares it for its higher home. There is great stress laid by most persons upon a belief in things which can never conduce to their happiness on earth, or their advancement in spiritual attainments; and when they make the discovery that to do good and to pursue that which they feel assured is right, will lead to greater happiness while on earth than all their beliefs in abstract faiths and creeds, they will then also have made the discovery of what will promote their happiness after their spirits shall have laid aside the mortal covering. Meet me again soon, for I am your spiritual friend. E. C. H.

EVERY man has in his own life follies enough—in his own mind troubles enough—in the performance of his own duties deficiencies enough—in his own fortunes evils enough—without being curious about the affairs of others.



## Interesting Miscellany.

## A MARVELOUS CONJUROR.

THE Russians have long exhibited a remarkable taste for juggling and all that smacks of the marvelous. Conjurors, professors of natural magic, ventriloquists, and the entire race of mountebanks, who in France and England astonish the gaping crowds at races and country fairs, ever find a ready welcome and liberal encouragement among the higher classes in the Russian cities. About the beginning of the present century, a species of Cagliostro, or rather a superior kind of Wizard of the North, made his appearance at St. Petersburg, and astonished the natives by his marvelous performances. His name was Perneti, and his fame is yet retained in the memory of those who witnessed his unrivalled talents.

The Czar Alexander, having heard Perneti much spoken of, was desirous of seeing him, and one day it was announced to the conjuror that he would have the honor of giving a representation of his magical powers at court, the hour fixed for him to make his appearance being seven o'clock. A brilliant and numerous assembly of ladies and courtiers, presided over by the Czar, had met, but the conjuror was absent. Surprised and displeased, the Czar pulled out his watch, which indicated five minutes after seven. Perneti had not only failed in being in waiting, but he had caused the court to wait, and Alexander was not more patient than Louis XIV. A quarter of an hour passed, half an hour, and no Perneti! Messengers who had been sent in search for him, returned unsuccessful. The anger of the Czar, with difficulty restrained, displayed itself in threatening exclamations. At length, after the lapse of an hour the door of the saloon opened, and the gentleman of the chamber announced Perneti, who presented himself with a calm front and the serenity of one who had nothing to reproach himself with. The Czar however was greatly displeased; but Perneti assumed an air of astonishment, and replied with the greatest coolness, "Did not your majesty command my presence at seven o'clock precisely?"

"Just so!" exclaimed the Czar at the height of exasperation. "Well then," said Perneti, "let your majesty deign to look at your watch, and you will perceive that I am exact, and that it is just seven o'clock."

The Czar pulling out his watch violently in order to confound what he considered a piece of downright insolence, was completely amazed. The watch marked seven o'clock! In turn all the courtiers drew out their watches, which were found as usual exactly regulated by that of their sovereign. Seven o'clock! indicated with a common accord all the watches and clocks of the palace. The art of the magician was at once manifest in this strange retrogression in the march of time. To anger succeeded astonishment and admiration. Perceiving that the Czar smiled, Perneti thus addressed him: "Your majesty will pardon me. It was by the performance of this trick that I was desirous of making my first appearance before you. But I know how precious *truth* is at court; it is at least necessary that your watch should tell it to you sire. If you consult it now, you will find that it marks the real time."

The Czar once more drew forth his watch—it pointed to a few minutes past eight—the same rectification had taken place in all the watches of those present, and in the clocks of the palace. This exploit was followed by others equally amusing and surprising. At the close of the performances, the Czar, after having complimented Perneti, brought back to his remembrance that, in the course of the evening's amusements, he had declared that such was the power of his art that he could penetrate everywhere.

"Yes, sire, everywhere," replied the conjuror, with modest assurance. "What?" exclaimed the Czar, "could you penetrate even into this palace, were I to order all the doors to be closed and guarded?"

"Into this palace, sire, or even into the apartment of your majesty, quite as easily as I should enter my own house," said Perneti.

"Well, then," said the Czar, "at mid-day to-morrow I shall have ready in my closet the price of this evening's amusement—one thousand rubles. Come and fetch them. But I forewarn you that the doors shall be closed, and carefully guarded."

"To-morrow at mid-day I shall have the honor of presenting myself before your majesty," replied Perneti, who bowed and withdrew.

The gentlemen of the household followed the conjuror to make sure that he quitted the palace; they accompanied him to his lodgings, and a number of police surrounded the dwelling from the moment he entered it. The palace was instantly closed, with positive orders not to suffer, under any pretext whatever, any one to enter, were he prince or valet, until the Czar himself should command the doors to be opened. These orders were strictly enforced, confidential persons having watched their execution. The exterior openings to the palace were guarded by the soldiery. All the approaches to the imperial apartments were protected by high dignitaries, whom a simple professor of the art of legerdemain possessed no means of bribing. In short, for greater security, all the keys had been carried into the imperial cabinet. A few moments previous to the hour fixed for Perneti's interview with the Czar, the chamberlain on service brought to his majesty a despatch which a messenger had handed him through an opening in the door. It was a report from the minister of police that Perneti had not left home.

"Aha! he has found out that the undertaking is impracticable, and he has abandoned it," observed the Czar with a smile.

Twelve o'clock sounded. While the last stroke yet reverberated, the door which communicated from the bed-room of the Czar, to the cabinet opened, and Perneti appeared. The Czar drew back a couple of paces, his brow darkened, and after a momentary silence, he said, "are you aware that you may become a very dangerous individual?"

Yes, sire, he replied; "I am only an humble conjuror; with no ambition than that of amusing your majesty."

"Here," said the Czar, "are the thousand rubles for last night, and a thousand for this day's visit."

Perneti, in offering his thanks, was interrupted by the Czar, who with a thoughtful air, inquired of him, "Do you count on yet remaining some time in St. Petersburg?"

"Sire," he replied, "I intend setting off this week unless your majesty orders a prolongation of my sojourn."

"No!" hastily observed the Czar, "it is not my intention to detain you;" "and moreover," continued he with a smile, "I should vainly endeavor to keep you against your will. You know how to leave St. Petersburg as easily as you have found your way into this palace."

"I could do so, sire," said Perneti; "but far from wishing to quit St. Petersburg stealthily or mysteriously, I am desirous of quitting it in the most public manner possible, by giving to the inhabitants of your capital a striking example of my magical powers."

Perneti could not leave like an ordinary mortal; it was necessary that he should crown his successes in the Russian capital by something surpassing his previous efforts; therefore, on the evening preceding the day fixed for his departure, he announced that he should leave St. Petersburg the following day at ten o'clock in the morning, and that he should quit by all the city gates at the same moment! Public curiosity was excited to the highest degree by this announcement. St. Petersburg at that time had fifteen gates, which were encompassed by a multitude eager to witness this marvelous departure.

The spectators at these various gates all declared that at ten o'clock, precisely, Perneti, whom they all perfectly recognized, passed through. "He walked at a slow pace and with head erect, in order to be the better seen," they said; "and he bade us adieu in a clear and audible voice." These unanimous testimonies were confirmed by the written declaration of the officers placed at every gate to inspect the passports of travelers. The inscription of Perneti's passports was inscribed in the fifteen registers. Where is the wizard, whether coming from the north or south, who could in these degenerate days perform so astonishing an exploit?

**MORE ABOUT DOGS.**—Among the mental problems which occupied much of the attention of Ampere, was the vexed question of the nature of animals. He originally decided against their capacity to reason, but he abandoned the opinion in deference to a single anecdote, related by a friend on whose accuracy he could rely. This gentleman, driven by a storm into a village public house, ordered a fowl to be roasted. Old fashions then prevailed in the South of France, and turnspits were still employed in the place of the modern jack. Neither carresses, threats, nor blows, could make the dog act his part. The gentleman interposed. "Poor dog, indeed!" said the landlord, sharply; "he deserves none of your pity, for these scenes take place every day. Do you know why this pretty fellow refuses to work the spit? It is because he has taken it into his head that he and his partner are to share alike, and it is not his turn." Ampere's informant begged that a servant might be sent to find the other dog, who made no difficulty in performing his task. He was taken out after a while and his refractory partner put in, who began, now that his sense of justice was satisfied, to work with thorough good will, like a squirrel in a cage. A similar anecdote was related by M. de Liancourt to the great Arnauld, who, with other Port Royalists, had adopted the theory of Descartes, that dogs were automata and machines, and who on the strength of this conviction dissected the poor creatures to observe the circulation of the blood, and denied that they felt. "I have two dogs," said the remonstrator against this cruelty, "who turn the spit on alternate days. One of them hid himself, and his partner was about to be put in to turn in his place. He barked and wagged his tail, as a sign to the cook to follow him, went to the garret, pulled out the truant, and worried him. Are these your machines? The great Arnauld, mighty in controversy and redoubtable in logic, must have had a latent consciousness that the turnspit had refuted him.—*Arago's account of Ampere.*

**A PITHY ILLUSTRATION.**—In his lecture on "The Beautiful," at Cincinnati, Mr. Beecher thus forcibly illustrated the tendency of a principle cherished by many: "He did not sympathize with, though he respected, that philosophy which denied to one with whose means and station they were compatible, elegant surroundings and rich clothing. Let us see where the philosophy will lead. Some one of this belief says to us, 'My dear brother, the world is lying in guilt and wickedness at your feet, and you should do all you may to save it. Now linsey-woolsey is just as comfortable as broadcloth, and the difference in the cost would do much to ameliorate suffering.' So we go home, abandon the broadcloth, appear in the linsey-woolsey, and think we have done a worthy deed. But then comes another who carries the same principle a little further. He says, 'My brother, the world lies in guilt and wickedness at your feet. Why will you indulge in the extravagance of linsey-woolsey, when tanned leather is just as comfortable and so much less expensive?' We act upon the suggestion; don the leather suit, and congratulate ourselves on the approval of conscience, when a third appears. His language is: 'O dull and slow of heart! While the suffering world languishes for your assistance, why will you indulge in the luxury of tanned leather, when you can dress yourself with as much comfort and less cost in plain skins with the hair on!' (Laughter.) Thus we see that the principle would carry us back to original barbarism, until we should dress like the beasts, and inhabit, like them, a hole in a tree. The true idea is, that in his dress and surroundings, as in everything else, the Christian gentleman should do whatever he may to elevate the taste of those around him."

## CHANGE IN MEANING OF WORDS.

An interesting fact in regard to our language, is the great change in the meaning of many words. The word *miscreant*, which now means a vile wretch, in Shakespeare's time simply meant an unbeliever; and when Talbot calls Joan of Arc a *miscreant*, he intends to intimate that she has fallen from the faith. How many are aware that the word *influence* as used by the earlier English poets, had a more or less remote allusion to the influences which the heavenly bodies were supposed to exercise upon men? *Buffed*, which means defeated, was applied in the days of chivalry to a recreant knight, who was, either in person or effigy, hung up by the heels, his escutcheon blotted, his spear broken, and himself or his effigy subjected to all sorts of indignities.

*Nephew*, as used by Hooker, Shakespeare, and others of the Elizabethan era, denoted grandchildren and other lineal descendants. *Kindly fruits*, as used in the Litany, also simply denote the natural fruits, or those which the earth according to his kind, should bring forth.

A historian, speaking of a celebrated divine who had recently died, exclaimed—"Oh, the *painfulness* of his preaching!" by which he did not mean that his preaching was painful to his hearers, but that he bestowed much labor and pains upon the preparation of his sermons.

The term *meat* was formerly applied to all food, but it is now restricted to flesh only. Not a few words were once applicable to both sexes, which are now restricted to the female. As an illustration, the word *girl* may be mentioned, which formerly denoted young persons of either sex. Until the reign of Charles the First the word *acre* meant any field, of whatever size.

*Furlong* denoted the length of a furrow, or a furrow long. Also, the words *yard*, *peck*, and *gallon*, were once of a vague, unsettled use, and only at a later date, and in obedience to the later requirement of commerce and social life, were they used to denote exact measure.

**TO ATTAIN HEALTH.**—Walker, in his "Original," lays down the following rule for attaining high health: "Study to acquire a composure of mind and body. Avoid agitation, or hurry of one or the other, especially just before and after meals, and while the process of digestion is going on. To this end, govern your temper; endeavor to look at the bright side of things; keep down as much as possible, the unruly passions; discard envy, hatred, and malice, and lay your head upon your pillow in charity with all mankind. Let not your wants outrun your means. Whatever difficulties you have to encounter, be not perplexed, only think what is right to do in the sight of Him who seeth all things, and bear without repining, the result. When your meals are solitary, let your thoughts be cheerful; when they are social, which is better, avoid disputes, or serious arguments, or unpleasant topics. 'Unquiet meals,' says Shakespeare, 'make ill digestion;' and the contrary is produced by easy conversation, a pleasant project, welcome news, or a lively companion. I advise wives not to entertain their husbands with domestic grievances about children or servants, nor ask for money, nor produce unpaid bills, nor propound unreasonable questions; and I advise husbands to keep the cares and vexations of the world to themselves, but to be communicative of whatever is comfortable, and cheerful, and amusing."

**DEATH AND FUTURITY.**—I have seen one die—the delight of his friends, the pride of his kindred, the hope of his country; but he died! How beautiful was that offering on the altar of death. The fire of genius kindled in his eyes; the generous affections of youth mantled in his cheek; his foot was upon the threshold of life; his studies, his preparations for honored and useful life, were completed; his breast was filled with a thousand glowing and noble, and never yet expressed aspirations; but he died! He died while another of a nature dull, coarse, and unrefined, of habits low and base, and brutish, of a promise that had nothing in it but shame and misery—such an one I say, was suffered to encumber the earth. Could this be if there were no other sphere for the gifted, the aspiring and the virtuous to act in? Can we believe that the energy just trained for action, the embryo thought just bursting into expression, the deep and earnest passion of a noble nature, just swelling into the expansion of every beautiful virtue, should never manifest its power, should never speak, should never unfold itself? Can we believe that all that should die; while meanness, corruption, sensuality, and every deformed and dishonored power should live? No, ye goodly and glorious ones! ye godlike in youthful virtue! ye die not in vain; ye teach, ye assure us that ye have gone to some world of nobler life and action.—*Rev. Dr. Devey.*

**THE FEMALE FORM.**—Here is a paragraph from Headley's Letters from Italy, which we commend to the attention of our lady readers: In form the Italians excel us. Larger, fuller—they naturally acquire a finer gait and bearing. It is astonishing that our ladies should persist in the ridiculous notion, that a small waist is, and, *per necessitate*, must be, beautiful. Why, many an Italian woman would cry for vexation, if she possessed such a waist as some of our ladies wish only by the longest, painfullest process. I have sought the reason of this difference, and can see no other reason than that the Italians have their glorious statuary continually before them as models, and hence endeavor to assimilate themselves to them; whereas our fashionables have no models except those French stuffed figures in windows of the milliners' shops. Why, if an artist should presume to make a statue with the shape that seems to be regarded with us as the perfection of harmonious proportion, he would be laughed out of the city. It is a standing objection against the taste of our women the world over, that they would practically assert that a French milliner understands how they should be made better than nature herself.

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**J. B. Conklin**, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

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